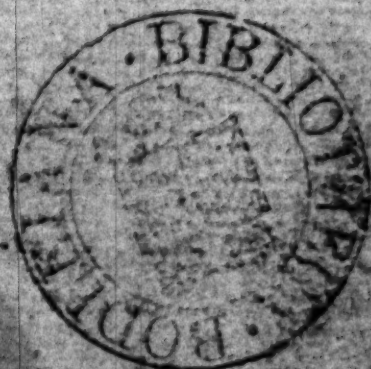


2  
**✠ A bryef &**

short declaracyon made, wherby every  
chrysten man maye knowe, what is a sa-  
crament. Of what partes a sacramente  
consisteth and is made, for what in-  
tent sacramentes were institu-  
ted, and what is the prynci-  
pall effect of sacra-  
mentes, & finally  
of the abuse  
of the  
sa-  
crament of chrystes  
body and  
bloud.



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**A**fter the mynde of Saynte Augu-  
stine A Sacrament is a vnsyble  
shappe or sygne of an inuysible  
grace that is as much to saye a sacrament  
is an outward signe wherby God thoro-  
ugh his word declared in the admy-  
nistracyn of the same testifyeth and as-  
sureth our conscience of his fauour & good  
will & it thus differeth a sacrament fro other  
natural signes. For euery naturall syg-  
ne representeth & signifieth the thyng  
whereof it is a sygne, But it hath no pro-  
myse of God, ther vnto annexed. But a  
Sacrament hath a promyse of god ther  
vnto annexed. Whych maketh the same  
sygne and outward instaunce to be a sac-  
rament. And yf the receyuer of the sacra-  
mente beleue not the worde of promyse  
declared to hym be fore the admynistra-  
cion of the sacrament then he receyuech not  
a spiritual grace represented and offered  
in the sacrament. Although he recey-  
ue the sacrament a howe and tymes. The  
sufficeth for the dyscrecyon of a sacra-  
ment and also the dyscrecyon of a sacra-  
ment from other natural signes.

the

The partes wherof a Sacrament consisteth and is by these folowynge. An outward vjsible substance and a promysse of God made vnto vs: whych pronounced and declared vnto vs, makyngh the vjsible substance to be a sacrament vnto vs whych heare the promysse of god declared the thyng and Spyrituall grace represented and offered in þe sacrament is such a Parte of the Sacramente that they only receyue it whych beleue þe promysse of god declared vnto them. And al such as beleue not the promysse of god declared vnto them in the admynystracion of the sacramente. Although they receyue the sacrament, yet they receiue not þe grace represented therein.

The cause wherfore sacramentes were Instituted, is to declare and set forth the benyfytes of god exhybited and done to vs. And to prync and grafte them yn oure Myndes: And to cōfyrme oure fayth so that we maye boldlye reioyce & saye, that chryste and alchrystes merytes and de seruynges be oures.

The effect of Sacramentes is to comfort euery

For euerie conscience troubled vexed, & op  
pressed w<sup>th</sup> the condemnacion and iudg  
gemente of goddes lawe and sentence, gy  
uen vpon al synners. Al<sup>l</sup>so to comfort them  
whych be greued w<sup>th</sup> the syght of the  
multytude and greatnes of theyr synnes  
and no lesse w<sup>th</sup> the long cōpynuaunce,  
vse, and perseueraunce in the same. Such  
Judgement and sentence giuen agaynst  
Synners, w<sup>th</sup> the syght of their synnes,  
and of the multytude and greatnes, and  
the long cōpynuaunce therein, desperacyō  
must nedes ensue, & folowe, vntyll they  
here this promyse of God vnto this sa  
cramēt annexed or such other lyke w<sup>th</sup> they  
hering, reioyce inwardly, & w<sup>th</sup> great gre  
denes & comfort come to receiue the sacra  
mēt, as an earnest pledg, of remyssion of  
synnes purchased by Christ onely, w<sup>th</sup>out  
theyr deservynges bi faith i the promysse  
they beleue christes body and bloude to be  
slai & shed for the remyssion of their synes  
And thus they eatte Christes fleshe, and  
drinke his bloude, the charge of englad be  
herein to be reformed by cause they may  
sayne errors cōtrary to these true princi  
ples

ples, taught by þe p̄mitiue church & al þe  
bleſſed fathers, & auncient doctozes,

The fyrſt abusi.

Fyrſte wher ſaynt Auguſtine and other  
Auncient wyrters haue taugt, that the  
worde of God in the myſtracyon of  
the vyſyble ſubſtance, maketh a ſacramēt  
ther of our clergye admynyſter, the vyſyble  
ſubſtance, wythout any declaracyon  
of any worde of Chyſtes Inſtytucion.  
Whis is not onely agaynſt the doctrine of the  
p̄mitiue church, but alſo agaynſt Chyſtes  
fyrſte Practyſe. Whiche vſed & han he  
fyrſte inſtytuted the ſame and mynyſ-  
tered it vnto hys Apoſtles. It is alſo  
agaynſt the Apoſtles practyſe, as it ap-  
peyth by Paule whych ſaythe. We haue  
deliuered to thẽ, that which he receyued  
of the lord, The lord Ieſus in the ſame  
nyght that he was betrayed, toke breade,  
and grynge thanks, brake it, and ſayde,  
take, eat. This is my body which ſhall  
be betrayed for you, do this in the remē-  
braūce of me. Alike wiſe after he had ſup-  
ped he toke the cuppe. Sayenge. This  
cuppe is þe newe Teſtament, in my blood

as oft as ye shal drinke of it, drinke it in remembrance of me.

The practise of Chryste and of his disciples so longe also continued, vnto & frequented in þe church of god shuld haue ben a sufficient doctrine, to all Chresten church ouer and besides that, Chryste in the administracion of the Sacramente demaunded hys disciples, saying, do this in remembrance of me, which word (this) hath relacyon to the hole maner of dooynge and also speakynge of Chryste

Also our clergy speake the wordes of Chrystes institucion secretly which can not profite hym whiche heareth the not and also yf that he shuld heare þe wordes of chrystes institucion pronounced in the latyn tong as our clergy vnto speake the, it could not profite þe herer, whiche understandeth not þe latyn tong, for he heareth not the so þe he by hys hearyng vnderstandeth them, & so the vnspeakeable substance is not become a sacramente vnto hym for Paul saith, that he whiche speaketh in the tong of straunge langage or speech speaketh to God and not vnto men for no

1. Cor. xij.

man

man hear eth hym meanyng therbye no  
man vnderstandeth hym because the hear  
er knoweth not the speache as it appea  
reth after, wher Paul sayth, yf I knowe  
not þe vertue & meanyng of the voyce, I  
shalbe to hy þe speaketh an alpaunt, & to  
me he shalbe an alpaunt: or straunger, fur  
ther he sayth, Whether en yf I shall come  
vnto you speakyng in tonges or straung  
speeches what shall I profyt you, except  
I speake vnto you eyther in reuelaciō or  
knowledg or in prophesye, or in lernig, for  
he þe preacheth or prophesyeth, speaketh  
vnto me, for edyfying and confort, he þe  
speketh in the tong edyfiethe hi selfe he þe  
prophesyeth edyfiethe the church of god.  
Wherfore Paul commaundeth all thinges  
to be done accordyng to an ordre, & to the  
edyfying of the Church so þe Paul sayth  
þe he had rather speke fyue wordes in his  
sence, þe he might ther þe instruct & teach  
other: then x. M. wordes in the tounge,  
in so much as he concludeth þe if any man  
speake in a straung tong in the church let  
hi praye that hys speach may be interpre  
ted and yf there be no interpreter to decla  
re the

re the meanynge of hys tonge oz streauing  
speache then let, hys hold hys peace & kepe  
silence in the Church, & speake to hys self  
and to God. By al this chapter meanyng  
þ no mā shuld speake in þ church, to þ cō  
gregatiō in such tōg oz spech w they kno  
not noz vnderstād no: because þ church cā  
take no comodity & profit thereby. And  
bicause þ clergy speke þ wordes of Chri  
stes institucion in latin secretly they take  
away fro such as vnderstād þ latin tong  
he sacramēt & further bycause they spe  
ke þ wordes of Chrystes instituciō, so  
secretly þ ne ther latin mā noz englysh mā  
do know oz vnderstād what they signify  
oz mean therfor the clergy administer no  
sacramēt to þ people, for the wordes of  
**CHRISTES** institucion pronoun  
ced and declared in the administracyō  
of the visyble substance, causeth it to be a  
sacrament but doubteles the blind errour  
is ouerflowen the hole Chrysten church  
for þ punysshment of the people for their  
iniquite committed agaynst God, as it a  
pereth in Deu. wher God for the synne  
of the people declareth many curses, & Deu. xxviii.  
male:

malcoyetyons, to come vppon them and  
geft tye which purpofement is rehear-  
led that God wyll fend a myghtye peo-  
ple from afarre and treuare, by necked  
and olde people whose voyce the people  
shall not knowe nor vnderstande what  
they fpeake. The fame purpofement  
the p. phet Jeremye doth prophesye, to  
come vpon the people.

**Actis. ij.**

Chyft gaue the Appoftles the grace of  
tongues, that who fo euer hearde them,  
fpeake, dyd vnderstand them in their owne  
language and Speech. by this gyfte is  
appertly manifeftly, that god wold his  
people, to be taught in fuch forme and co-  
dycones, that they myght perceyue the  
fence and vnderstandyng, of the word  
& myfterys of foken in a ftrange tong  
which they do not vnderstand, profyteth  
thē not. But by cause oure clergye wyll  
not obey gods commaundement, which  
is to preach the gofpell, and to teache the  
people accordyng to goddes commaun-  
dement god hath gyue thē ouer, to folow  
theyr wycked thoughts fro the whiche they  
wolde haue turned thē yf they had folow-  
wed hym

woed hys coucel: & declared, & made op e  
hys wordes to the people as it is plau s  
John .viij. and Jeremie .xxii. saynge  
yf they had stand in my coucel & taught  
my people to know my wordes truly I  
woide haue turned the from theye euyl  
wayes, and from theye moosie wycked  
thoughtes. And because they haue not  
fedd the flocke, God thercineth them by  
hys pphete Ezechyell, Sayng, I wyll  
requyre my flock vpon the hands of my  
Shepperdes. I wyll make thym craue  
& they shal not fead the no more, noz shal  
not fead theye selues doutles thys punys  
hment, is comen vppon oure clergye  
for ther were neuer so many ygnorant  
sheperdes, whych ca not fead theye flocke  
noz exerce theye offyce

#### The seconde abuse

The Clergy be no lesse to be reprobndyd  
and also reformed whych receiue the holt  
sacrament to them selues not dystribu  
tyng it to the people, contrary to churche  
practyse whych at hys laste supper dyd  
not onely eat and drynk hym selfe, But  
also gaue the same vnto all whych were  
ther

**1. Cor. xi.**

**Ambrose**  
**boon the 1.**  
**Corin p. ii.**  
**Chappter**

ther present, sygnifyng and expreſſyng,  
ther by þ he wryth all hys mercyes, and be-  
nyfytes, shulde be comunon to all hys  
Electe, & Chosen, & no synguler, and pe-  
culyar, to one & to another thys churlysh fa-  
ctio of eatyng & Drynkynge, by them sel-  
ues, not expectyng. & taryng for theryr ney-  
bours is earnestly repprouyd by the Appo-  
stle, Saying brether en when you come  
together, to eatte, loke oz Expect, & tarye  
one for the other yf any man be hungrye  
let hym eatte at home.

Yf saynct Ambrose doctryne be true, as  
do wylleſſe it is who so euer Careth / and  
Drynketh so Churlyshlye (that is to  
receyue the sacrament in the church so pri-  
uatly doch receyue it vnwoorthelye, to hys  
eternall Damnation, These be þ wordes  
of saynct Ambrose, he receyueth vnwoor-  
thelye whych Celebrateth, the mysterye  
Oherwoyle then of the lord it was deli-  
uered for he can not be deuoute whych  
presumeth oherwoyle, then it was gyuen  
of the Authoz oz first mystyturor. Also the  
same sayth Therefore yf you so come to-  
gether that euerye man myght eatte hys  
owne these shuld not be don in the church  
wher

wher the commynge to gether shulde be,  
by cause of vnyte & of the mystery, & not  
for dyssensyon, or for the belly. Athana-  
syus that auncyente wyrt whych was Athanasys  
before Saynte Ambrose sayth ye haue us vpo the  
defyled, Trulye this supper, whych be- i. of 1<sup>st</sup> Cor.  
yng the lordes and comen to all men ye 1<sup>st</sup>. Chap  
haue made it synguler, and prouate also  
shat auncyente clarke and Bysshoppe, of  
Constantynople, Chrysostome, no lesse  
reproueth this Pryuate and chosyn the  
oppyon Saynge Trulye, these thyn-  
ges whych be the Lordes, they be not vpo the of  
of this seruaunt or of an Other, but com- 1<sup>st</sup> 1<sup>st</sup> of  
men to all, it is allone chynge this word the 1<sup>st</sup>.  
the Lordes, and the word comen for xx. vii.  
yf it be of the Lordes as dowbrles it is, homyle  
1<sup>st</sup> oughtest not to receiue it to thy selfe as  
thine own, but to set it forth, as 1<sup>st</sup> this of  
1<sup>st</sup> lord comely to al for truly 1<sup>st</sup> is to be 1<sup>st</sup>  
lordes but now 1<sup>st</sup> suffrest not, 1<sup>st</sup> to become  
but eatest it to thy self wherfor 1<sup>st</sup> apostle  
did ad cuery oue 1<sup>st</sup> sumeth to eat his own  
supper. Also i 1<sup>st</sup> same hon yhe he sayth.  
The lord for thy Sake, dyd gyue hym  
self but the 1<sup>st</sup> for 1<sup>st</sup> loue of thine own self  
dost not make thy brother ytaker to thy  
chysse

Chyyst comaundeth al hys people, so call  
no master in carthe, not thereby prohyb-  
ting the seruaunt and euery interycure  
oz meane parson to call hys superioure  
loz de oz master but Chyyst meaneth by  
hys prohybyng that hys electe shuld  
not accipe any in earthe consernyng the  
chyristen religyon to teachen them any o-  
ther doctryne oz lernyng than he hath  
taughte them whiche he was doubtles suf-  
feryent for them.

**John. ij.** Wherefore saynt Iohn the euangelyst  
exhortyng all men to cleaue to chyristes  
doctryne and not to followe oz regarde  
any mans doctryne, sayth. Let that (mea-  
nyng) carnynge abyde in you, whiche ye  
haue herde from the begynnynge, for yf  
that abyde in you, whiche ye haue hard  
from the begynnynge, ye shall also abyde  
in the sone and in the father, yea chyriste  
hym selfe sayd yf ye abyde in my worde  
**John. vii.** ye shalbe my dysciples and you shal kno-  
we the truth, and the truth shall deliuer  
you. wherfore doubtles the forsakynge of chy-  
ristes doctryne and folloowyng mens doc-  
tryne is the onely cause of all erreure, as  
it appe-

it appereth playnely whete God by hys  
 prophet Hyeremye, forbodeth vs to be  
 re anye preacher whiche preacheth not  
 hys word saying heare not the wordes  
 of the prophetes, w prophery to you & de  
 ceue you, they speke the visions of thyr  
 oune hartes & not of the mouthe of the  
 lord. I dyd not sende the prophetes, &  
 they dydde conne, I spake not to them  
 and they dyd prophete. The same is al  
 so reprovied by the same prophet. Ther  
 fore Paule pronounceth them accursed  
 whych preache any other golpell, than þ  
 whych was preached.

Here. xxiij

Jerem. ix

Gallat. iij

The Auncient wyrters Latynist  
 Tertulpan, saythe it is not lawfull, for  
 vs to Cherishe or ffauour anye thyng  
 of our owne fre wyll, nor yet to chole  
 any thyng that any other man shall bryng  
 in hys owne wyll, we haue the Apostles  
 of the Lord, authores and Examplers,  
 whych dyd not chole any thyng of thyr  
 owne fre wyll that, they wold beynge  
 in but dyd sette forth that doctryne faith  
 fullve, to the nacjons whych they had re  
 ceuyed of Chryste.

Tertullian  
 in hys bo.  
 called pre  
 scriptions  
 reb. leaues

**N**ow I truste every Chyristen manne  
may perceave, howe our clergy contra-  
ry to Chyestes doctrine, and also practi-  
se, have abused this mooste blessed sacra-  
ment of his body and bloud, and no lesse  
contrary to all the auntyent wytyers as  
**S**ypzyane it appeareth by saynt **S**ipziane, whyche  
to **S**esylū sayth yf chyst ought only to be hard, we  
ought not to take hede or regard what a-  
ny man before vs haue, taught to be do-  
ne, but what he whych before al is, chyst  
fyrst hath don, nor we ought not to fol-  
low the custume of men but the truth of  
God.

**N**ow chyristen Reader ponde and  
also wel remember that **C H R I S T**  
when he Adminystred the Sacramente  
to his dyscyples declared what benefyte  
& proffit they shuld receave by his death  
It was remyssion of theyr synes but our  
clergy when they adminystr the sacra-  
ment to the congregatyon ether speake  
so secretly that no man heareth them or  
speake in suche a speache, that the congre-  
gacyon vnderstand them not or els whē  
they adminystre they speake of theyr ou-

he and not the wordes of chrystes ins-  
tucion, whych is manifeste, contrarie  
to chrystes insitucion and commaun-  
dement so that euerie man, whych wil  
consydereth theyr doiges / ca not other  
wyle Judge them, but the naturall  
seade of Antychryste. also where chryste  
admynistred / he destributed the sacra-  
ment to all his dysciples, but our clarge  
receiue, all the sacrament in their pryuate  
Masse to them selues, and dystribute it  
vnto none other, contrarie to the practyse  
of Chryste, and of hys Appostles, and no  
lesse contrary to the practyse & doctrine  
of the pryuate Church, and the most god-  
ly & clarkly ancye[n]t wyters: so that I  
think ther is nether godly nor lerned ma[n]  
þat compareth the lernynge vse and pra-  
ctyse of Chryste, and hys Appostles, to  
the lernynge vse & practyse of our clar-  
ge: But that he will Judge our clarge  
to be the moost hateful full enemies, of  
Chryste, and all the chrysten Kelyggon.

#### The thyrde abuse

Wher I sayde i mi thirde pynccple, þat  
effects of sacramentes was to cōforte al

troubled

troubled

Troubled consciences whych be oppresse  
led w<sup>th</sup> the knowledge & remembraunce  
of the sentence of Gods lawe pronou  
ced, & geuen agaynst all synners, and w<sup>th</sup>  
the inward remembraunce and consyde  
racyons of the multytude, and greater  
nes of theyr synnes, and of the longe co  
ntynuance in the same, so that they in re  
memb<sup>ance</sup> of those thynges, be utterlye  
adacted and d<sup>y</sup>uen to extreme desperas  
cyon for remedy wherof Chyyst mooste  
mercyfullye and souynge (as the true bys  
shop of our soules, which suffered al our

**Exibye.** ix. temptacyons in hys fleshe, that he know  
ing them myght haue the moze com  
passyon vpon vs dyd institute and orde  
ne this most blessed sacrament of hys bo  
dy & bloud in the administracyon wher  
of he declared and dyuulged to all the re  
ceauers therof that hys body shuld be be  
trayed for vs, and his bloud shuld be shed  
for the remysyon of theyr synnes, all  
this whych he dyd to the administracy  
on of this blessed sacrament he dyd it for  
oure example conaunding vs that as of  
ten as we shuld do this so shuld we do it in

remembraunce of him. And his Appostles  
commaunded also that as often, as we  
shulde receyue this sacrament, we shuld  
shewe the death of the lord: To shewe  
the death of the lord, is to declare that we  
through oure synnes, haue deserued most  
Justly eternall death, from the which,  
we be deliuered onely thorough the pas  
sion, bloudshedynge, and death of oure  
Lorde Jesu Christe, and by none other  
means.

What comfort, quietnes, and ioye  
is this to the troubled and vexed conscya  
ence, when he consydreth this incalculable  
Loure, which god hath shewed vnto him  
in this most paynfull passion, moste  
cruell and shamfull death, of his only be  
gotten sonne, and oure onely sauycure  
Jesu christe. The fearfull and miserable  
synner, can nowe Boldely wpth greata  
gladnes, reioyce, and saye, sayng that god  
oure father hath gyuen vnto vs his on  
ly begotten sonne, for oure redempcion,  
we then beyng his enemyes howe can it  
be possible, if he shuld not also now geue  
vs all thyng (bringe his frendes) to hym

By y<sup>e</sup> p<sup>r</sup>ea doubtles

double remission of Synnes, and eternall lyfe. This comfort and poynt, is taken a waye from vs by oure cleargye whan they admynystr the Sacramente, they neuer shew the Deathe, of the lord, suffered for oure Redempcion, not onely bydynge and keepyng, secret, this sacramente Benefyter, doone for and to vs, by Iesu Chryste, but also most wyckedly conuert and tourne, the benefyter of oure redemption to them selues, declaring the sacrament offred vppre to God, by them to be a Sacrifyce, whych Woike, for the woorkes sake, deserueth remission of Synnes, and eternall lyfe. yf that doctryne be True then ther is no thanke to be gyuen to Chryste, but to oure Prystes, whych dayly do make innumerable Sacrifyces, as they saye and Thynke, therby to take a Waye, and remyt Synnes, Although the holpe scryptures Saye, that chryste was the onely sacrifyce for synne which offred vppre vppon the crosse ones, was a suffycent sacrifyce, for euer, and the sacramente duelye Admynystrd, in the fouerme instituted of Chryste by the olde fathers

Fathers called a sacrifice, because it was a  
memoriall of chrystes sacrifice, & not be  
cause it is in it self a sacrifice ether propiti  
atory or satisfactorie, but onely called by  
the name of a sacrifice because it was a  
memoriall therof to byng to our reme  
dyunce and to praynt therein the sacri fi  
ce of Chryste ones perfectlye done and y  
formed for vs for euer: turne to the aunc  
ient wynters call the sacrament of chry  
stes body and bloud a sacrifice to God  
for two causes wherof I haue rehear  
sed the one, that is to saye, because it is a  
memoriall therof if it be duelye admini  
stred accordyng to chrystes instructyon/  
An other cause is that we that be chrystes  
church, and members be represented, and  
signified in and by the sacrament, for  
our bodies truly mortified from all lu  
sters and concupiscence be an acceptable  
sacrifice to God as it aperet in the. xii. to  
the romaynes There Paull saythe, brea  
theren I beseech you by the mercy of god  
that ye exhibite youre bodies a livelye  
and holy sacrifice acceptable and pleasing  
to God Also Peter saythe. And you

as layyng stones, be buylded a spiritual  
house / an holy presthode, offrenge spiry-  
tual sacrifices : acceptable to god, by Iesu  
Chyste also sayncte Augustyne, in a ser-  
mon to yonge Chyldren sayth, yf ye wyl  
vnderstande what is the body of Chyste,  
heare the Appostles sayunge. Ye be the  
body of chyste; members of membre, yf  
therefore ye be of the bodye Chyste, and  
members: your mystere is set upon the  
boorde, of the lord : you receyue the mys-  
tery of the lord, vnto that you be, ye An-  
swere, Amen. And so answeringe you  
subscrybe or affyrme, also the same doc-  
tors wytyng upon the holpe fealte of  
Easter, saythe because Chyste hath suf-  
fered for vs, he hath commended to vs, i  
thys sacramente hys bodye and bloude,  
whych also he hath made vs, our selues,  
for we be made his body, and through his  
mercy, we be the same, whych we receyue

Thus the holy doctors, in the pyymatiue  
Church, cauled the, sacramente, a sacrifice  
wherin we offer oure selues a layyng  
Sacrifyce from all synnes mortified,  
and

and deade not meanynge that the p[re]ests  
shulde offre a Sacryfice to, **G D D** for  
synne, whych oblacpons should defyne re  
m[issi]on of synne, euer for the workes  
take as folowsh Sophyster's wyte con  
trary to the holy scryptures.

What luyngge Creatures hearynge  
S[an]cte Angustyne wytyng in thys  
maner of the sacrament wyl not JUDGE it  
the speache a Mystycall speache, and not  
to be taken as the woordes sounde, Also  
oure clargye offerynge vs the Sacramē  
te, gauen to **G D D** as a Sacryfice for  
synne, whiche we be commaunded of  
Chyste to receaue as a memo[ry]all of a  
benefytte geuen by hym vnto vs, to nou  
ryshe and confyrme oure faythe thereby  
and not to be geuen by vs vnto hym.

Thus they declare them selues, to  
be ryghte Antychrystes whiche many  
festlye chaunge **CHRISTES** as  
denaunces and vse them cleane contrary  
turnyng receayving, to geuynge, thys is not

of

to do these thynges, in the remembraunce  
of Christ, but rather to put al Christes  
doynge out of remembraunce.

They sell the same to vs for money  
whych Christ hath geuen vs frely, wher  
fore they make vs very fooles, to bye w  
our money that thyng whych is our ou  
ermost surely alreadye, by goddes gyfte  
And thus by byenge of our owne, we  
not only losse our money, but also com  
mit Simony, byeng the spyrytuall gyfte  
of God for trespasall reward.

The clergy also robbe not onely the  
poore wyddowes but manye other al  
takynge money for the applynge of a sa  
crament as a sacrificy, for the dead w  
cā  
not eate it nor do it in the remembraunce of  
Christe nor geue thanks for it which is  
required of euery faythfull receauer ther  
of, to do. For as the wordes of God pro  
fyeth no man, but only such as hereth it  
& beleue th' it so in lyke maner the sacra  
ment profyeth not any man except he re  
ceiue it and beleue the promyses thereto an  
nexed, thys is the most wycked craft  
& subtilty of the deuyl, that all such thing  
which

whych be moost Godly, & so proffitable  
to all men that by theyr craft or subilty  
they can not cause such thinges to be had  
in haered then like they, out newe pellice  
& craftes wherby þe vse of such godly thi  
gs way be kept secret or els unknowen  
or not regarded or els so altered & chaun  
ged þe proffitable effect therof be not  
percepued yet whyle they pcrmyt and let  
the name of the thing continue in a gract  
admyzation and estimacyon but not pro  
fyttable to men. And thus of tentyms it  
is come to passe that such thinges whiche  
we reconstituted and ordeyned very proffyta  
ble to men nowe through the vse or mo  
re truly sayde abuse of them, they be beco  
me very vnproffyttable, hurtfull and all  
wycked.

The onely cause of this is þe we fol  
lo we not Chyriste, in doctryne, and exāple  
but with great greedynef folow the fond  
opynyon of men, where God by hys pro  
phet reprooueth vs saying my people ha  
ue done two euellcs, they haue forsaken  
me the fountayne of lyfe and dygged the  
sebetnes even such as can not holde wa  
ters

Clayes.

**Eppiane  
to Helyu**

ters also Eppiane that blessed Martyr  
and auncient wyter, sayth, Iesus christ  
our lord he is the hygh Pryest, by god the  
father, and he fyrste offred Sacryfice, to  
god the father, and commaunded that to  
be done, in the remembraunce of hym.  
Merelye that pryest occupieth trulye the  
Roume, and stede of chryst whych folow  
eth that, whych chryste dyd, and then  
offreth a true sacryficeful in the church,  
to god the father: when he Begynnyth,  
even so to offer, as he seeth and partecy-  
peth chryste to haue offred. But other  
wise alle the Leryng, of relygion, and of  
the trueth is conuerted and ouerthrowe  
n that whych is spyrytually commaun-  
ded be not faythfully obserued and kept.  
Therefore the cleargye ought to be refo-  
rmed, by the kynge and hys honorable cou-  
nseil, that from Henceforthe, they shulde  
not make any sacryfice, for quene and  
dead, of the sacramente whych sacryfice,  
for the workes sake, shulde deserue remy-  
ssion of synnes for ther is nothing more  
contrarye to remysyon of synnes / frely  
gauen by grace, also it is playne contra-

ryte

to Chyestes fyrst institucion of the sacra-  
ment which ordeyned it to be a memo-  
rial of Chyestes onely sacryfice wherun  
we receaue remysyon of Synnes.

And yf the p[re]stes sacrament be a  
sacryfice, for the synnes of the quyk and  
of the deade. why th[is] is not the sacra-  
ment whych the lay men receyue, as well  
a sacryfice for the quyk and the dead as  
els let our clergy th[is] way by the scripturs  
howe theyr sacrament, is of moze value,  
befor God then ours of the lyfety. And  
yet I doubt not but yf a layc man shuld  
dayly receaue the sacrament and take mo-  
ney therfore sayinge that he dyd make a  
sacryfice for the remysyon of the synnes  
of the quyk and the dead that our clergy  
wold not lease but yf they wold theyr had  
made hym dead, and not lyving and quyk  
ke. Thus it is come to pas that the vse  
of the sacrament onely serueth the coue-  
touse appetyte, to honkennes, to hordome  
and iust of the wicked p[re]stes. And not  
to minister therof, administrate duely as

Chyestes

Chyſte inſtured, it that is for the ſpy-  
ryll comforte, and for the conſirma-  
cyon of the faythe of the receyuer of the  
ſacrament becauſe the woꝛd of Chyſtes  
Inſtytucyon, is not declared in the admy-  
niſtracyon of the Sacrament, chyſte is  
not Receyued, whiche onely by faythe  
muſte be receyued, thozough the hearpyng  
of his woꝛde declared. And becauſe in  
the admyniſtracyon of the Sacrament,  
the clargye doo not declare the woꝛdes  
of chyſtes Inſtytucyon, whych woꝛdes  
by Goddes promyſſe of remyſſyon of  
Synnes, thzough Chyſtes Bodye be-  
trayed, and his bloud ſhedde: The recey-  
uers of the Sacrament, receyue it wpyth  
out ffayth, to thepyr Dampnyon, for  
ffaythe, commeth by hearpyng of goddes  
woꝛde whiche they here not declared  
wherfoꝛ they can not beleue.

Note well Chyſte Reader, whether our  
clargy be not moſt deteſtable ſacramen-  
tes, to take awaye chyſtes woꝛdes of  
Inſtytucyon, of þe ſacramente of his body  
and bloude in the admyniſtracyon there  
of wherby the materyal ſubſtaunce of body

and



and wine, shuld be made a sacrament to  
p receyue therof make u ell also whes  
ther they doo not contrarie to Goddes  
comaundement, adde and put to wordes  
of theyr own faynt imaginacyon & talke  
whych nother chryste nor hys Apostles  
nor the ppymatyue church dyd other prac  
tyse or commaunde.

Wherfore consydere gentle reader that  
oure cleargye do not declare any benyfy  
tes of god shewed to vs in Iesu Chryste  
nor they sende not vs whych be ex  
pressed wth synne nor conspyre oore  
fayth through chrystes bodye be trayed:

And hys bloud shed for the remyssion  
of oure synnes thus depaue they vs both  
of the sacrament and of all chrystes bene  
fytes and of all consolacyon and poye wh  
we shulde receyue therby. So that bothe p  
cause poyse and effecte, wherfore chryst  
instituted this sacrament of hys bodye  
and Bloud, be utterly obscured and taken  
awaye from vs: And yet when we other  
preache or wyte agaynst these theyr er  
rors, by them practysed contrary to the  
holy scripturis and all the antient doc  
tors they

teurs, they call vs sacramentarys. and  
when we desyre to haue the ryght sacra-  
ments practysed by Chryste and hys a-  
postles to be restored, vnto hys Church  
than they crye a sagot a fyre, for thei her-  
eticks. But nowe Chrystien Reader by  
the authoꝝ pꝛes before alleged, Judge  
who be both hereticks and sacramen-  
tarys. And thus I comytte the  
Chrystien Reader to God, who  
sende true and faythfull ad-  
ministratours of his  
sacramēt and  
true  
pꝛachers of hys  
word.  
Amen.

Compyled by Rycharde Trape

finis.

Inno. 1548. the. 10. of Nouembꝛ.

